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Major Events

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The Islām of Hamzah Bin ‘Abdul Muttalib

Hamzah Bin ‘Abdul Muttalib was a hunter, he would go out and hunt in the desert, and then he would come back and tell all the stories about his hunting expeditions. one day while he was out hunting, Abū Jahl approached Rasūlullāh صلى الله عليه وسلم and started cursing Muhammad صلى الله عليه وسلم, while the Messenger of Allāh was silent. Abū Jahl then threw a rock at Muhammad صلى الله عليه وسلم and hit him in his head, and Rasūlullāh صلى الله عليه وسلم was bleeding. A slave-girl saw that, and when Hamzah came back from hunting, she went and told him the whole story. Hamzah obviously was very upset when he heard that this happened to his nephew Muhammad صلى الله عليه وسلم, even though Hamzah was a Mushrik – a Non-Believer, at the time, but because of the relationship between him and Muhammad صلى الله عليه وسلم, he felt that an attack on Muhammad, may the peace and blessings of Allāh be upon him, was an attack on himself. So he walked up to Abū Jahl, and Abū Jahl was sitting with other leaders of Quraish right in front of Al-Ka’bah, and Hamzah just came back from hunting and he was still carrying his bow with him, and he walked up straight to Abū Jahl and he hit him on his head with his bow and said, **“Take it! And I am now following the religion of Muhammad.”** When Hamzah said that, he did not say it out of conviction, he said it out of pride, he said it to anger Abū Jahl, and when that happened and blood was starting to flow out of the head of Abū Jahl, Banū Makhzūm, the relatives of Abū Jahl, stood up to fight Hamzah, but then Banū Hāshim stood up to protect Hamzah, and they were about to fight until Abū Jahl interfered and said, “No, leave Abū ‘Imārah alone – leave Hamzah alone – because I did shamelessly attack his nephew Muhammad صلى الله عليه وسلم.” So Abū Jahl calmed things down. Abū Jahl would

have thought that I have done good by hurting Muhammad صلى الله عليه وسلم, but then eventually that was the cause of the Islām of Hamzah. And that is the Qadr of Allāh; you never know what will be the cause of good, so **‘Asā An Takrahū Shay'an Wa Huwa Khairullakum – Perhaps you hate a thing and it is good for you.** And Ibn Is'hāq says, “Wa Kāna Islāmu Hamiyyah – The Islām of Hamzah was out of pride, but then it turned into sincerity.” And one scholar said, “I started studying Islām to show off and to argue and to debate, but then after that, the knowledge of the Religion of Allāh humbled me and I became sincere.” So I started out with the wrong intention but then down the line my intention was being rectified and corrected. So the Religion of Allāh, after it stays in a heart for a long time, it draws a person closer and closer to Ikhlās – sincerity.

The Islām of ‘Umar Ibn Al-Khattāb

The Last Person you Would Expect to Become Muslim

‘Umar Ibn Al-Khattāb, as you all know from his early history, was a staunch enemy of Islām, and we mentioned how ruthless he was in persecuting the Muslims. One day, Lailah, the wife of ‘Āmir Bin Rabī‘ah, met ‘Umar Ibn Al-Khattāb. ‘Umar Ibn Al-Khattāb asked her, “Umm ‘Abdillāh, where are you heading?” She said, “You have maltreated us and oppressed us, so I am going to leave to one of God’s countries to worship my Lord.” She was leaving towards Abyssinia. And ‘Umar Ibn Al-Khattāb told her, “Sahhibat Kis-Salāmah – May peace be with you.” May you have a safe journey. When her husband came, she told him, “Do you know what happened?” He said, “What?” She said, “I met ‘Umar Ibn Al-Khattāb,” – and that was not good news! And then she said, – “and he asked me where I was going and I told him, and then he told me in a very sympathetic way, ‘May you have a safe journey.’” So her husband laughed and said, “Are you expecting that ‘Umar will become a Muslim?” She said, “Maybe, why not?” He laughed and said, “‘Umar will not become a Muslim until the donkey of his father does.” It is impossible! Himār Al-Khattāb – the donkey of his father will become a Muslim before this man does, take that idea out of your mind, forget about it, it is just impossible, he cannot become a Muslim! That was their impression of ‘Umar Ibn Al-Khattāb.

‘Umar’s First Step towards Islām

‘Umar Ibn Al-Khattāb narrates, and he is narrating his own story, he says, “I used to love drinking, I was in love with wine, and I had some drinking partners whom I would meet every night, and we used to meet in a place in Hazwarah, so I went

late that evening to meet my friends.” “I went around looking for other options. Umar Ibn Al-Khattāb said, “I went to make Tawāf around Al-Ka’bah.” And who do you expect he found there? Who else would be praying next to Al-Ka’bah at that late hour of the night? Muhammad صلى الله عليه وسلم. He said, “There was no one there but me and Muhammad صلى الله عليه وسلم, and Rasūlullāh did not sense my presence.” ‘Umar Ibn Al Khattāb says in one narration, “I wanted to sneak and **attack him**,” and in another narration, “I wanted to **listen to what he was reciting**.” And he said, “I was sneaking around Al-Ka’bah until I was right in front of Muhammad صلى الله عليه وسلم, nothing is between me and him except the cloth of Al-Ka’bah, but he could not see me. And I was able to hear his recitation, he was right in front of me, and he was reciting from Sūrah Al-Hāqqah.” He said, “And I just froze in my tracks listening to the wonderful words of Qur’ān. And then I told myself, **These must be the words of a poet**.” The next Āyah that Rasūlullāh صلى الله عليه وسلم recited was: **Wa Mā Huwa Biqawli Shā’irin Qalīlam Mā Tu’minūn - (78) And it is not the word of a poet; little do you believe.** ‘Umar Ibn Al-Khattāb said, “I was shocked and I said to myself, **These must be words of a soothsayer**, how did he know what was in my heart? These must be words of a soothsayer.” The next Āyah was: **Walā Biqawli Kāhinin Qalīlam Mā Tadhakkarūn (79)- Nor the word of a soothsayer; little do you remember.** ‘Umar Ibn Al-Khattāb said, “That was the first step in bringing me towards Islām.” Now the foundation of Kufr in the heart of ‘Umar Ibn Al-Khattāb is cracked, nevertheless his heart is still filled with hatred towards Muhammad صلى الله عليه وسلم and the Muslims; he was not there yet, he was one step closer, but he still inhibited because of the hatred that he has in his heart towards the Muslims.

‘Umar on his Way to Kill Muhammad

One day ‘Umar Ibn Al-Khattāb decided that he was going to bring an end to this misery, to this disunity among Quraish. Abu jahl said, I promise 100 of the best camels (an extraordinary amount of wealth) to anyone who succeeds in doing this, and I will add 1,000 pouches of silver.” ‘Umar became greedy and decided to take Abū Jahl up on his offer. He was finally stopped by Nu‘aym ibn ‘Abdillāh al-Nahḥām who had recently accepted Islam but had not yet publicised it. He asked him where he was going, and ‘Umar replied, “Enough is enough. We have been cursed for too long and our ancestors have been ridiculed. If you really want to do something, go and fix your own family!” ‘Umar was perplexed and demanded an explanation. Nu‘aym responded, “Haven’t you heard? Your own sister and brother-inlaw have accepted Islam!” In a bid to protect the Prophet, Nu‘aym sent ‘Umar to his sister in the hopes that he would not harm his own family. Enraged, ‘Umar changed course and marched to his sister’s house. As he approached the

door, he heard the Qur'an being recited aloud. **Khabbāb ibn al-Aratt** was teaching Fāṭimah bint al-Khaṭṭāb and her husband, Sa'īd ibn Zayd . Even in times of persecution and tension, education was paramount; the Companions did not stop learning and teaching, demonstrating the central importance of seeking knowledge. **Sa'īd is one of the 10 who were given the glad tidings of Jannah.** *The Prophet grabbed 'Umar by the collar and said, "O Ibn al-Khaṭṭāb! What are you doing here? By Allah, if you continue on this path, Allah will destroy you with a punishment!" 'Umar shocked the room and replied, "I came to accept Islam and believe in Allah." The Prophet shouted "Allāhu Akbar! (Allah is the Greatest!)" so loudly that everyone in the house immediately knew that 'Umar accepted Islam.* On 'Umar's deathbed, Ibn Mas'ūd said, "We have ever remained in glory since the day 'Umar accepted Islam." Ibn 'Abbās once asked 'Umar how he acquired the title "al-Fārūq" (The Distinguisher). 'Umar replied, **"The Prophet gave me this title when I converted,** and we marched to the Ka'bah and prayed in public for the first time. The Prophet then said, 'You are 'Umar al-Fārūq.'" Immediately after his conversion, the Muslims indeed marched to the Ka'bah in unison under this newfound protection. They marched in two rows: one led by Ḥamzah, and the other led by 'Umar.

Lessons from the Islām of 'Umar Ibn Al-Khattāb

- **Rasūlullāh صلى الله عليه وسلم Knew People and their Qualities**

'Umar Ibn Al-Khattāb had these personal qualities, he had sincerity; when he believed in something, he would not go in twisted rounds or turns, he would face a thing head on, and he was very courageous and brave, and Rasūlullāh صلى الله عليه وسلم was looking at these personal qualities.

Abū Jahl would rise and would lead his people. Even though it was an evil, but he did it right. He was good in what he was doing, even though he was on the wrong path. So Rasūlullāh صلى الله عليه وسلم wanted to win one of these men over to Islām because they would bring with them all of their resources.

- **Rasūlullāh's صلى الله عليه وسلم Deep Understanding of People and how to Cure their Diseases**

It is narrated that Rasūlullāh صلى الله عليه وسلم placed his hand on the chest of 'Umar Ibn Al-Khattāb and said, "O Allāh, cure his heart from hatred," and he made that Du'ā' three times. So Rasūlullāh صلى الله عليه وسلم put his hand on the disease and cured it.

- **The Best of you in Jāhiliyyah are the Best of you in Islām if you Understand Religion**

Fiqh means understating, Fiqh does not mean that you memorise rules. Now we have used the word Fiqh as a label to talk about Islāmic law, but the word Fiqh in Hadīth has a more broader meaning, it means understanding, comprehension. So Rasūlullāh صلى الله عليه وسلم says [that] the people who have good personal qualities before they become Muslim, they would become the best among the Muslims if they understand the Religion. So there is a pre-requisite there; they have to understand the Religion.

Quraish's Desperation and the Embargo

Terms of the Embargo

Quraish officially requested Banū Hāshim to hand over Muhammad صلى الله عليه وسلم to kill him. Obviously Banū Hāshim refused, so the result was an agreement between the various tribes of Quraish to boycott Banū Hāshim [and Banū Muttalib]. *The embargo started in the month of Muharram of the seventh year after the Message began, and it was that no one would deal with them, no trade would be conducted between them, and no one would marry of them or to them, until they give up the Prophet Muhammad . So it was a commercial blockade, and also it was that no family relations are established with them; no marriage [was] to be done with them and they would accept no marriage offers coming from Banū Hāshim [and Banū Muttalib].* this was not only to Banū Hāshim, but it included Banū Muttalib, Al-Imām Ash-Shāfi'ī is a descendant of Banū Muttalib, so he is close to Rasūlullāh.

Note:- Banu Hashim is an arab clan within the Quraysh tribe to which Muhammad ibn Abdullah belonged, named after Muhammad's great-grandfather Hashim ibn abd manaf صلى الله عليه وسلم.

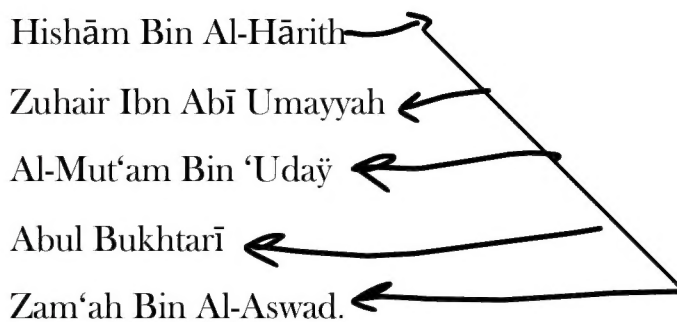
Note:- Banu Mutallib was the grandfather of Ubaydah ibn al-Harith, a sahabi of Muhammad صلى الله عليه وسلم. He was also the ancestor of Imam Shafi .

The Suffering of Banū Hāshim and Banū Muttalib

After quraish posted the document inside Al-Ka'bah, Things became quite severe, it is reported by Sa'd Ibn Abī Waqqās, "We were so hungry that we used to eat **leaves of trees.**" We would go to the trees and just grab the leaves and eat them, that is how hungry we were. And these were Mushrikīn by the way, Banū Hāshim

and Banū Muttalib, many of them were Non-Muslims, and they went through all of this. Why? Because they refused to hand over Muhammad. Two or three years passed, and Hishām Bin Al-Hārith, who was the most enthusiastic in refusing the terms of the embargo – he was a relative to Banū Hāshim from his maternal side – what he used to do during those two or three years was that he would load a camel with food, and he would take it on top of the hill that was overlooking the enclave of Banū Hāshim, and then he would hit the camel and set it free and release it so it would go down the hill and end up among Banū Hāshim, and he would do that secretly, obviously. So he was the one who used to sneak in food to the people of Banū Hāshim and Banū Muttalib. Obviously Hishām Bin Al-Hārith was not included in the embargo because he was not himself from Banū Hāshim or Banū Muttalib, but he had some relationship with them through his mother's side.

Hishām Bin Al-Hārith –One Man's Determination to End the Embargo



So next day in the morning after gathering of this group, Zuhair Ibn Abī Umayyah goes in with special clothes, a ceremonial gown that he had on, and he made Tawāf, and that was the time in which the assembly of Quraish meet, and their meeting place was in **An-Nadwah** close by to Al-Ka'bah. So Zuhair Ibn Abī Umayyah is wearing those special clothes and he made Tawāf and then he came and stood right above the assembly of Quraish, and he told them, "O people of Quraish! Does it please you to eat well, and to dress at will, while Banū Hāshim and Banū Muttalib are going through distress? I swear in the name of Allāh that I am not going to take a seat unless that document is torn apart!" Now a second person from the five stood up, as if it was spontaneous, as if they did not coordinate this among themselves, and said, "Yes! I never agreed to that document from the day it was written." And now a third person stood up and said, "I swear that I have nothing to do with such a document and I do not want to be part of such an agreement." And the fourth person stood up, and then finally Hishām himself gave some comments. Now, Abū Jahl stood up and he said, "**Hādhā Amrun Dubbira BiLayl** – *This is something that you planned at night.*" Do not tell me that it was spontaneous, you planned this beforehand. But it was too late, things were already getting out of control, and Al-Mut'am Bin 'Uda'y went into AlKa'bah to tear down the document, and

Subhān'Allāh, he goes in and he finds that the document has already been eaten up by termites with the exception of two words; **Bismik Allāhum** - In the name of our Lord. Everything else was eaten, all of the oppression of the document was eaten, with the exception of the opening words, Bismik Allāhum - In the name of Allāh. So the embargo was ended after two or three years.

Lessons from the Embargo

1. The Difference People Can Make

This Religion needs men and women to stand up and take action - **Qum Fa'andhir**. So the Muslim is standing up, and even when the Muslim is sitting down or lying down, they are not relieved of their duties. **الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ۚ** - [Those] who remember Allāh while standing or sitting or [lying] on their sides (al-imran:191). You are never relieved; as a Muslim you are continuously doing something. So we need to take action, and 'Umar Ibn Al-Khattāb used to make this Du'ā' and say, "O Allāh, I seek refuge in You from the strong Disbeliever and the weak Believer." For example, with the people of Sālih, they were destroyed by the thunderbolt, with the people of 'Ād, they were destroyed through the Tornado, with the people of Lūt, Allāh جل جلاله made the earth sink, but from Mūsā and onward, Allāh جل جلاله has brought about change through the hands of the Believers. Allāh جل جلاله prescribed Jihād on the Ummah of Mūsā, they were the first Ummah to wage Jihād, it was the Ummah of Mūsā. Before that, the Ambiyā' did not fight, but from Mūsā and onward, Allāh جل جلاله would punish the Non-Believers through the armies of Al-Mu'mineen - the Believers.

2. Document Being Eaten Up by Termites

Wamā Ya'lamu Junūda Rabbika Illā Hū - And none knows the soldiers of your Lord except Him. (Mudasir:31)

3. Strength of Rasūlullāh and splitting of moon

Al-Khattābi, one of the classical scholars, says, "The splitting of the moon was a great sign that cannot even be compared to signs given to prior Messengers. This is because it was witnessed in the vastness of the universe and traversing beyond the laws of nature. With this, the confirmation of the Prophet ﷺ Message was by preponderance." What Al-Khattābi is saying is that no miracle was greater than this, because this was a

miracle that happened in Earth and in the Heavens, while every other miracle of other Prophets happened on Earth, was limited to Earth, but this was a sign that was both for the Heavens and the earth. Wallāhu A'lam.

4. Āyāt Predicting Victory of the Romans

The word that was used in the Āyah is **Adnal Ard**. [The Byzantines have been defeated. In the nearest land.] ‘Adnā’ has two meanings in Arabic; one is the nearest, and the other one is the lowest. Nearest – this was the meaning that was adopted by the early scholars because the nearest land to the land of the Arabs was **Ash-Shām; Syria and Falastīn**. So that was how they interpreted it. But now, in light of science, we have a new understanding of this verse, because it turns out that the battlefield where the battle occurred, next to the Dead Sea, is the lowest point on the face of the earth, it is over 400 feet below sea level. So that is another miracle mentioned in this Āyah.